

Dear Robert,

Oct 27, '91

I am glad you liked the tape. Although we have heard before what Khun Sujin said, we haven't hear again before it sinks in. For me too there is so much to consider, like: hating one's akusala, clinging to an image of self being kusala. about kamma and vipāka in one's life. One hear loud noise all the time from the children who live above, but the it is only hearing conditioned by kamma, only the reality. and ~~the~~ the aversion is only a reality. Back to reality instead of the conventional world. many reminders to realine the difference between these two worlds! The reminders are so precious, I transcribed great parts and now I will try to work them into an article for many to share. Your remark 1: stealing a dhamma book etc - I agree: different moments. The part about the Duchess etc I found too speculative. Gabri liked; motivation is another word for lobha (tape 4.) I liked best the discussion in the car during the long traffic jam (tapes 2 and 3 especially.)

about a monk who does not confess a breach of Vinaya.



2

I think he neglects his duty as a monk. He does not realize the danger of his wrong. It would be difficult to make progress.

I do not know the commentarial passage on someone who believes the thought of giving is sufficient. Some people think they will give but they do not perform the giving. We can think so many things. But if you believe that that thinking is the same as the kusala action, you have no right understanding about realities.

2. Experiencing anicca of every thing: rather vague, more like theory. It would have to be of the present reality, but first one has to know nāma as nāma and rūpa as rūpa.

1 according to condition } ~~anicca~~  
2 " " instant } arising and ceasing.

When 1 was meant I used to think only of 2.

Dīgha nikāya II, p 34 Mahāpadāna sutta: par 11 at end: Whatsoever has a beginning, in that is also inherent the necessity of passing away. In Pāli (Words, my p. 285, lesson 26) the words samudaya dhamma and nirodha dhamma are used & this is clearer - The meaning here is not the



realisation<sup>3</sup> of the 4th vipassanānāna only, it must be more so long as there is ignorance there is arising and falling away but this is dukkha. But when one has realised arahatship, no more ignorance, there will not be rebirth, no arising in the future, nirodha, but nirodha for good.

We read in Vinaya IV (Maha-vagga) p 54, that Assaji said to Sariputta:

Those things which proceed from a cause, of these the Truth - finder has told the cause (hetu.) and that which is their stopping (nirodha), the great recluse has such a doctrine -

Sariputta understood: "Whatever is of the nature to uprise all that is of the nature to stop."  
Thus the Buddha <sup>he understood</sup> taught the cause (of dukkha) and also the stopping (nirodha).  
He realised the 4 noble Truths

In the different translations different words are used, and sometimes we may not think of the noble Truths, but only of: arising and falling away of the moment.

You will come across more texts I am sure. —



4.  
now back to Visuddhimagga,  
especially p 737 above:

ari rise and fall in 2 ways —

rise according to condition. Truth  
of origination. <sup>(through seeing)</sup> rise and fall  
according to instant; Truth of  
dukkha, because what cannot  
stay, like seeing now, is dukkha

Another text: middle hIII, p 169, en  
Wonderful and marvellous Qualities,  
the feelings that arise in the Tathagata  
are known, known they persist, known  
they go to destruction. . . . Here also,  
I think we have to keep in mind the  
four Truths, and not merely the  
rise and fall at the present moment  
But I am no authority!! I do not  
have the commentary to this Nikaya  
but will keep in mind these points,  
looking for them in other commen-  
taries.

It is all difficult for us to follow,  
because right now we imagine that  
we have to think about it. But  
pañña can realize all this when  
the time is right and pañña develops

The four noble Truths; is only  
theory for us at this moment.  
But they can be directly realized  
without thinking "the story" about  
them.

Ignorance is so active covering  
up! It operates by itself.



5

you don't have to do anything!  
See Dispeller of Delusion I,  
p172. Understanding grasps,  
but ignorance, when it arises does  
not allow it to grasp - by seizing...  
by plunging and entering....  
ignorance does not allow it to  
consider rightly - does not allow  
it to reflect... It yokes to the proc.  
of existence —  
Every time we cling there is also  
ignorance, but we do not know this.

Missing letter will be copied  
next time I go to the printer.

Sariputta realized immediately  
that seeing now is dhamma, that  
it is part of the cycle — Seeing  
has conditions, not only the  
instant conditions, also a deeper  
lying one, namely ignorance and  
craving which causes us to be  
in the cycle so that we are seeing  
now. Sariputta understood  
all that when he heard as saying.

I liked all Khun Sujin's  
remarks about seeing dhamma  
as dhamma, good to hear that  
again.

Best wishes,  
Mind